

BOSTON RECORDER

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS

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RELIGIOUS MISCELLANY.

For the Boston Recorder.

AMERICAN BIBLE SOCIETY.—No. I.

In the operations of Bible Societies in the United States there is not sufficient effort made to induce the destitute to supply themselves.

In a late number of the Monthly Extracts of the American Bible Society, it is stated that in Franklin County, Mass., 559 families were reported destitute, 596 Bibles were wanted gratis, 362 Bibles were wanted for pay. In the County of Hampden, Mass., more than 500 families were without a copy of the Scriptures. 633 Bibles were wanted gratis. 461 Bibles were wanted for pay. I suppose that generally as few destitute families are persuaded to purchase the Bible as in these counties. Probably on an average through the United States a smaller proportion of the destitute supply themselves; as in other portions of the country there are larger numbers in a state of great poverty and irreligion. Let us consider the situation of these destitute families, and the relation of the Bible Society to them. They live in the vicinity of Bookstores, where Bibles can be purchased cheaper than any other book. They live in counties where there have existed depositaries of Bibles for the destitute, ten and fifteen years. They live in old, fertile, and religious country, where public schools teach the whole population to read. But they are without the Bible. They have not then learned the worth of the Bible. They do not sit under teachers who urge the study of the scriptures. They enjoy no means of knowing the value of this sacred book. They have no strong desire to possess or to read the whole Bible. I think these conclusions may be safely drawn from the fact that in their situation they are destitute.

Something is gained by barely leaving a Bible in their houses; and it is a generous deed to contribute enough to do this. But ought a Bible Society to be satisfied with this? Their agent calls on these destitute families; he urges them to buy; he speaks of the value of the scriptures; of the duty of paying money for them, rather than for any thing else; of the good they will do in the family, far beyond their cost. In reply the Bible is acknowledged to be the best of books, and an earnest desire is expressed to possess it; but they are poor; when they go to market they have many other things to buy; they have a large family to provide for; they can supply themselves, at the stores in a way of barter, without paying money; and they wish to have a different one from those offered to them by the Bible Society. The Agent must visit 30 families in the day, and he cannot spend an hour in one house, nor can he call again; he cannot hope that a family, who have been destitute several years, will supply themselves; and he leaves a Bible with them gratis.

My heart aches to think of families in comfortable circumstances getting a Bible in this manner. Will a blessing follow such a Bible? Will it be prized? Will it be read? Will this family be ready afterwards to buy a Bible, when they shall need a new one? Doubtless it is better they should have a Bible in this way, than live with none. But there is no need of this alternative. If societies resolve to supply every destitute family in one year; they cannot then avoid this result entirely; and on this account the plan of adopting such a resolution is objectionable.

This alternative may be avoided at least in a very considerable part of our country. If, instead of spending 500 dollars in Bibles to give at once gratis to the destitute families in a county, half of this sum were spent in awakening individuals in each town to form an efficient Branch Bible Society to visit the whole town thoroughly, and urge the purchase of the Bible, an impression would be given so generally that a Bible ought to be bought, that few would need to be freely supplied; and many who would be continually draining the Treasury of a Bible Society, would then help to augment its funds. Let a County Society spend if need be 250, or 500 dollars in getting into existence branch Bible societies to promote the sale of the Scriptures, to get free donations, and to furnish immediately those who are absolutely and evidently unable to buy. Then the Society will be a valuable Auxiliary to the Parent Institution.

The American Bible Society does not hold that eminence among the benevolent institutions of this country, which the British and Foreign Bible Society holds in England. One great reason is that it has not devoted its resources enough to promote the purchase of the Scriptures. It has not gone largely enough into the employment of agents; and the circulation of intelligence. It has acted rather on the plan of spending a dollar in giving away a Bible; than in spending a dollar to give a destitute family to buy the Bible.

From a very careful and patient examination of the system pursued by the British and Foreign Bible Society at home, I feel satisfied that in England there is more proportionate expense of money and labor in keeping up the system in correct, steady and vigorous action; and that there is a much less liberal gratuitous distribution. This has given the Society its strength, and enabled it to do such wonders on the Continent of Europe. The American Bible Society has a work to do in the United States of vast magnitude; it is not merely collecting funds enough, and then printing Bibles sufficient, for free distribution to every destitute family in the Union; its work is to put into operation means that shall make every family feel that the Bible is worth buying; and make them give demonstration of it by actual purchase. Some families must be freely supplied. We will with all our heart give them the Bible gratuitously in the depth of their affliction. It belongs to the Bible Society, it does not belong to the Tract Society; it does not belong to any one Missionary Society; it does not belong to the Sunday School Union, it belongs to the American Bible Society, to make all the destitute families of all denominations feel that the Bible is worth buying.

For the Boston Recorder.

RELIGIOUS FREEDOM.

MESSRS. EDITORS.—In looking over the list of "Catholic Disabilities" as recently set forth by the friends of Catholic Emancipation, I find the heavy oppression under which they groan, to consist mainly in their exclusion from office. But in this country it is thought to be a fundamental principle of religious liberty to exclude the observers of the Christian Sabbath from certain offices.

Another prominent grievance is stated to be that they cannot "bequeath any sum of money, or any lands, for the maintenance of a clergyman, or the support of any chapel or school." But in this country, and particularly in this commonwealth, the principles of religious liberty are thought to be inconsistent with permitting any man to "bequeath any sum of money or any lands for the maintenance of a clergyman, or the support of any chap-

THURSDAY, APRIL 3, 1829.

TERMS: {

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THE FESTIVAL OF GANGANA.

The voluntary torture of which an account is in below, was witnessed at Cuddapah, in India, by Messrs. Tyerman and Bennett, the deputation sent to visit the mission of the London Missionary Society. The account is in the Missionary Register.

We had an opportunity of attending a great Hindoo festival, called "Gangamma 'hal,'" or the great goddess ganganna, held in village called Coocattappa, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all day, and streams of blood flowed in all directions. Around this place is a wide road, on which attitudes of bullock-busket-carts were driven, from which grain, of various kinds, was thrown in fulfillment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening we saw thirty men and two women undergo the ceremony of swinging upon hooks put through their skin in their backs: the machine, which was used for this purpose, was a bullock-cart: over the axle-tree, a post was erected; over the top of which a beam, about 35 feet in length, passed and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hookers were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the bar; the being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket-hankie in the other: the mabines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed round the pagoda three times, while the deluded wretches were brandishing the dagger and waving the hankie, occasionally resting their weight on the bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfillment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of these horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions! Truly the dark places of the earth, are full of the habitations of cruelty! Oh that the people of England could witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions; or withhold his support from those noble societies, which propose to make known the merciful religion of Jesus, to enlighten the heathen and to put a stop to these dreadful cruelties?

PITCAIRN'S ISLAND.

[Our readers are aware, that this island of the Pacific is one of peculiar interest to the religious world. In 1789, a mutiny arose on board the British armed ship Bounty, Capt. Bligh, which had been collecting plants and trees on Tahiti. The mutineers deserted the Captain and 18 others in an open boat, took on board some of the natives at Tahiti, and sailed for Pitcairn's island. They were diminished by their contests, till, in 1801, only one man remained named John Adams. This man appears to have become truly pious, and has taken great pains to educate the infant population in virtuous habits and in the knowledge of God. This people remained unknown to the world nearly 18 years, when they were discovered by Capt. Folger, of Boston; since that period they have been several times visited. The following notice of them from the Rochester Observer is given by Mr. Loomis, one of the Editors of that paper, and formerly printer at the Sandwich Islands.]

The number of inhabitants now amounts to about 60. Adams and 5 Tahitian women are all that remain of the Bounty. They dwell in a village, situated on a gentle declivity, on the north side of the island. Probably there is no community in the world where more real happiness is enjoyed.

They are strictly religious,—have prayers three times a day, and it is said care little for any but religious books. Almost all the knowledge they possess seems to have been gathered from the Bible. One of them said to an American Captain, "I suppose there are plenty of Jews in America." On being told there were some, he said, "if they had not been so naughty they would not be dispersed so over the world." We have seen it stated that a young man, a native of Nantucket, was asked by one of those young men to give an account of his religious experience, and having nothing to say, was so struck with the circumstance of being questioned by one whom he considered a heathen, and with the conviction of being more of a heathen himself, that he was led to a serious consideration of religious truth, and in consequence became a pious and good man. Two other instances have recently occurred in which officers of vessels becoming hopefully pious, attributed it to what they witnessed at Pitcairn's Island, that they were induced to examine the subject of religion.

Only one of the little colony has as yet left the island. A wreath of the name of Bligh, commanding a vessel from Valparaiso, touched at Pitcairn's Island about the beginning of 1827, and brought away a female. He stopped at the island of Tahiti, where one of the editors of this paper, saw and conversed with the woman. She appeared to be about 23 years of age, and spoke the English language fluently. She was large and robust, and her features resembled those of the Welsh people. When asked respecting her leaving the island, she said she was going to England. The captain who was an Englishman, had doubtless promised to take her to that country, but it is needless to add, he had no such intention. It is not known whether he brought her away with her consent or not, but in either case, his conduct merits the severest reprobation. Previous to this, it is believed there had been no act of unchastity among any of the colony.

We have heard many anecdotes of the inhabitants of this island, from Captains of vessels who have touched there. They are represented as being remarkably athletic. Nothing has occurred to distract their peace, and the utmost order is observed all being governed by Adams, who is looked up to as a kind of patriarch, and to whose word they pay the utmost deference. It is possible they may, after his death, have dissensions among them, though it is believed their differences of opinion will not be productive of any serious evil. The seeds of republicanism are already visible among them, as the following anecdote related to us by a gentleman of veracity, who spent several days at the Island, will show. Adams told the young people that as he was old and must soon go the way of all the earth, it was desirable that some one should be fixed upon as a leader, when he was gone, and he had accordingly selected his only son George, for this office. This was not at all relished by the young people. They replied, "No, father; we will obey you as long as you live, but when you are dead we are all alike. George is no greater than the rest of us."

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SUCCESS OF MISSIONS AMONG SLAVES.

Extract of a Letter from Mr. Banks, dated Sandy Point, (St. Christopher's) October 10, 1828.

The ministry of the Gospel in this neighborhood has been attended by an extraordinary degree of divine influence. Great numbers, both male and female, old and young, bond and free, have been truly converted to God, the fruits of which are now manifesting themselves in all their richness and beauty. Many more are deeply convinced of sin, and earnestly contending for like precious faith. The great moral changes which God has wrought, are visible to every eye. The influence of this revival has extended far beyond the limits of our society. As I travel round my little station, instead of hearing the cursing and swearing of some, and the quarreling and brawling of others, as formerly, my ears are saluted with the voice of prayer and songs of praise. Hundreds of those who but a little while ago were living without God in the world, are now rejoicing in a sense of his forgiving love, and maintaining good works.

The poor slaves on the estates hold prayer-meetings amongst themselves at noon and in the evening, and these have been the means of much good.

The net increase of members on our station, during the last quarter, is 410: the total number of members is, 1,159; besides 101 children, amongst whom are many striking instances of the saving grace of God: 248 more remain on trial.

The Lord is still working mightily in this neighborhood, both in the chapel, town, and on the estates; and he appears to be laying the foundation for a general and lasting work. Many of the old members of our society have been aroused from their slumbers; and the talents of others have been brought to light, and are in successful exercise; whilst nearly the whole body seems to be moving onward in the greatest order and harmony. Perhaps my having married in Sandy-Point alone, during my short residence here, one hundred and fifty couples, most, nay, nearly all, of whom had been formerly living in a state of concubinage, may be received as additional evidence that we are not laboring in vain, nor spending our strength for nought.—*Wesleyan Methodist Magazine.*

CITY MISSIONS.

City Missions have lately been established in Dublin, Belfast, and Liverpool. In Glasgow, Bristol, and London they have existed for some time. A gentleman in Glasgow writes to the Editor of the London Evangelical Magazine as follows:—

Our City Mission in Glasgow is in a very flourishing state. The number of paid agents, of different denominations, has increased from ten to twenty. One district is become so attached to their agent, that on his being offered another situation, they implored him not to forsake them so earnestly, that he has acceded to their entreaties.

If the time is come, as it assuredly will, when we shall have no longer to say to each other, "Know the Lord, for all shall know him, from the least, even to the greatest;" we do not see how so glorious a consummation is to be fulfilled, but by every household, and every individual of every household, whether in densely populated cities, or scattered and retired hamlets, being brought into the closest contact with the means of grace—the Gospel of our salvation.

Either every house must be entered, and the glorious news brought to every individual in that house; or the inhabitants of every house, one and all, must come forth to the appointed ordinances. Alas! observation tells us how different is the present actual state of things from the last mentioned supposition, and what absolute need, therefore, of the former method being more universally and systematically pursued.

Would that every individual, who beholds a glorious Christ as he really is—as the light and life of this benighted and dead world—would himself become a voluntary home missionary to ten or twelve families, especially in our crowded cities. Dr. Chalmers well observes, "We see not our way to any public or extended amelioration, save through the medium of greater worth in the character of individuals, and a greater number of such individuals in the country." Another Society has been lately formed in Glasgow in aid of the City Mission, viz. the Scripture Reading Society. The agents for reading that word, whose entrance gives light to those persons, who, from blindness, old age, and want of education, are unable to read for themselves, are all voluntary: many pious ladies, as well as young men, have engaged in this more private labor of love.

FROM IRELAND.

We have been permitted by a friend, to present to our readers the following extract from a letter, bearing date some time last summer, which contains a very interesting corroboration from a clergyman, upon the spot, of all the good tidings we have heard of the increase of true religion in that hitherto distressed and unhappy country. [Phil. Rec.

"The religious world here is active and at work. You would be surprised and gratified at the remarkable and unusual activity, zeal, piety, and orthodoxy of the clergy in all parts of the kingdom. It is not right to number the people, but there cannot be less than four hundred faithful, pious, and enlightened ministers in Ireland. The Bishops are coming round. *Tumid*'s praise is in all the churches. *Elphicke* has joined himself unto his brethren. *Dublin* stands nobly forward in defense of the truth, and in promotion of the good cause. Many who do not probably agree with them in their views of divine truth, are actively employed in what they believe to be doing good: and may God bless them and direct them into all the truth. Among these, may be ranked our noble Primate, who is magnanimous in all he does; and, last, not least, our own dear and venerable Bishop (Dr. Brinkley of Cloyne) who gives his helping hand to every good work, and countenances every good minister. I was wrong in saying there is little to gratify in Ireland. Surely this is gratifying, and we may hope extensive good will result from the present *Revival*: for such it is. May God grant this, for Christ's sake."

J. W.

BISHOP OF LONDON.

The "enthronization" of Dr. Blomfield as Bishop of the Diocese of London, took place on the 16th of January last. We notice such matters, not because these ceremonies are of any intrinsic importance, or because they can possibly be grateful to the spiritual mind of any Christian reader; but to exhibit, by way of contrast, the difference between the life and manners of the "Man of Sorrows" and the vain pomp and glory of the "dignitaries" who profess to teach his gospel. "Tell ye (says the prophet) the daughter of Zion, Behold your King cometh unto the meek, and sitting upon an ass;" but now 'tis enough that the servant be as his master; for, Behold your Bishop cometh, in royal robes and imperial magnificence. Should any ask what this ceremony means, the appropriate answer is furnished by the *London Times* as follows:—

"We really cannot tell. There is no allusion to any such ceremony in the Gospel of Christ; it cannot, therefore, be a Christian ceremony, and cannot properly pertain to a Christian Bishop, or a Christian Bishop. It is most probably some pagan rite, passed through the calendar of Paganism into our reformed church. It were better that the Bishops should practise humility, conciliate the clergy amongst whom they preside by brotherly kindness, and set an example of moderation to the laity, than that they should occupy themselves in costly exhibitions & state shows, which can only excite envy."

This is the "mitred head," who orders the discontinuance of private prayer meetings, and has (it is said) intimated his "determination to prevent the use of the churches of his diocese, in aid of any society, having Dissenters on its committee!" [Philad.

HOME MISSIONS.

For the Boston Recorder.
CAUSES OF THE DECLINE OF ONCE FLOURISHING CONGREGATIONS.

4. The settlement of any minister in a divided state of public feeling. If a congregation must divide, let it divide while destitute of a Pastor, or else under the eye of a Pastor already established. To select the settlement of a new minister, as the point of time for attempting a division is highly important, and rarely fails to injure him, and destroy both congregations. Yet this is often done. But there are cases, in which a division becomes almost unavoidable through a strong prejudice against the candidate on the part of the minority, and a prepossession equally strong in his favor, on the part of the majority. A little yielding now, may pacify a great offence. And a judicious man, knowing himself to have become a bone of contention, will endeavor to reconcile both parties, and then remove out of the way. And a judicious majority will prefer a temporary sacrifice of their rights, to the hazard of maintaining them at the expense of a division. Unhappily, there are some preachers of the gospel, who always stand ready to hail a party that arises for them, and seem to have no remorse of conscience at the crime of creating divisions in a community that has hitherto been peaceful and orderly. Were it the great doctrines of Truth involved in conflict with error, the case would be essentially altered. But it is a controversy about persons—it is a matter of taste, or of personal gratification only, that is in question; and the man, who, for such a reason is willing to sacrifice a congregation, has hardly a claim to the respect due to humanity—much less a claim to the respect due to a minister of Christ. Many congregations have been ruined, and others have been for years as brands plucked out of the fire, in consequence of the intrusion of such a preacher, and of the obstinacy with which individuals—perhaps composing a majority—have adhered to him.

5. The possession of large funds. Funds are commonly considered desirable. And to a certain extent they are useful, especially when held by such a tenure, as does not allow them to be arrested from their original design. But aside of the fact that they often generate contention, and foster a spirit of worldliness and false security in a church,—they very uniformly become an object of covetous desire, to those in the congregation, whose god is the world, and whose religion consists in going to church once or twice of a Sunday, and ridiculing orthodoxy and vital piety

BOSTON RECORDER.

Gospel of Christ must be supported by its friends, or it must fall. The church must use her own resources—(and they are abundant)—or she must sink. Her enemies will not sustain her—they will not comfort her. They will not cease to cry, "Rascher, Rascher, her, even to her foundations," till thy triumph over her, or else constrain her to trust in the Lord Jehovah, with whom there is everlasting strength.

SABBATH SCHOOLS.

From the Christian Mirror.

LESSON FOR FIRST SABBATH IN MAY.

MATTHEW XXVI. 1-16.

Christ predicts that he shall be betrayed and crucified.—The chief priests, scribes, and elders consult about his death—a woman at Bethany anoints his head—the disciples are indignant at her, but Christ commends the act.—Judas contracts with the chief priests to betray Christ for 30 pieces of silver.

"Jesus began these sayings on Mount Olivet, (See ch. 24.) and continued them till he entered into Bethany, where he was going."

The *Year of the Passover*, instituted in commemoration of the deliverance and passing over the houses of the Israelites, when he slew the first born of the Egyptians.—What is it to betray, or be betrayed? to be crucified?

Where did the chief priests, &c., assemble? What did they there? By what means did they consult to take Jesus? for what purpose? why? Why would they not kill him on the feast-day? What reasons had they to apprehend an uproar?

Simon the leper—this may be only a surname, or the person might formerly have been leprosy.

Alabaster,—a beautiful, bright stone allied to the marble, and so transparent, that it has been used in some countries for windows. Boxes containing precious ointment, which can be given by the ancients alabaster boxes, though not made of that material. Ointment, oil, or balm, it was liquid, or she could not mix it with water.—What were the feelings of the disciples on seeing this? What did they say? What did Christ say to them? What of this act of the woman? Would he have the poor neglected? What circumstances justified this act in preferring to appropriating the ointment or its value to the relief of the poor? For my burial—or to embalm me, expressing, says Campbell, "rather the intention of Providence than the intention of the person spoken of." What did Christ foretell respecting the future estimation, in which this act of the woman would be held?

Judas Iscariot. The word, *Iscariot*, may mean the man of Kerioth, the man who had the bag, the man that cuts off, or, the man of the bribe. The reward of his treason, was the common price of a slave.

REFLECTIONS.

1. The precision, with which Christ foretold the various circumstances which attended his death, and the manner of it, justifies his claims to divinity. He disclosed what was in the heart of Judas; but who can know the heart except God?

2. That Christ, with a full and minute knowledge of the agonies of his gospel, and the cross, should still persevere in completing the work of redemption, demonstrates the greatness of his love for our immortal souls.

3. Our everlasting love is due To him who ransomed sinners lost;

And pitied rebels, when he knew

The vast expense his love would cost.

4. In the consultations of the priests, scribes, and elders, we see with what deliberate malice, men actuated by envy can plot the destruction of others. And I hear the awful danger of ever suffering any passion to gain the ascendancy in our breast.

5. God often interposes obstacles to the accomplishment of wicked designs, or so orders events, that what is intended to be done in *sudden* silence, is done "before all Israel, and before the Sun."

6. Christ has a claim to whatever is most precious to us. Nothing given to him or his cause, should be considered as wasted, whether it be time, money, or affection.

7. When we do anything for Christ or his cause, we are not to be surprised, if neither the act itself, nor the motives, escape without censure. Others will fail very plausible reasons for not approving it. "It is no new thing for bad affections to shelter themselves under specious covers; for people to shift off works of piety under color of works of cruelty."

8. Special works of piety, the occasions for which cannot often arise, must not yield to those duties which are daily obligatory, and for performing which there is daily opportunity.

9. To have a *memorial* in the records and traditions of the church of Christ, is a more desirable distinction, than the "immortality," which the world confers on her poets, heroes, and philosophers.

10. What accursed infamy attaches to the name of Judas! How deceitful, how deeply damning is the love of base! The traitor of Judas is deservedly considered as base beyond all human qualities. But how many since his time have walked in the same way; and, for the sake of worldly wealth, renounced the religion of their Lord and Master, and sold Jesus, and their interest in heaven, for a short-lived portion of secular good!

REVIVALS.

From the Vermont Chronicle.

REVIVAL IN WALLINGFORD, VT.

DEAR SIR.—The Lord is visiting both my church and people in a most glorious manner.—Some time in February, if I am correct, there were two or three cases of seriousness, which terminated in hopeful conversion; but they were a little way out of the village. About four months since, our little prayer meeting, which we had been accustomed to hold on a Saturday evening, became suddenly crowded and awfully solemn. There was an uncommon readiness, in all who attended, to bend the knee with the people of God, when they prostrated themselves before him to pray for sinners. Here, I ought in justice, both to God and man, to confess what has been remarked within four weeks past; that, at that time, this place and people would have been the last we should have selected for a place upon which God would pour out his Spirit. Subjects, as distant from religion as the east from the west, seemed wholly to occupy the public attention. Every man had his separate interest; and unhappy, he seemed to feel and act, as if this could not be secured, but at the expense of all others. This remark is too true of both church and people.

At one of our social prayer meetings, held, as above remarked, on Saturday evening, the inquiry was made; "Who is on the Lord's side?"—For it was pretty generally thought that every other "side" had at least one on it. And O, what a sight! It appeared impossible for any one to speak, the presence of God was so manifest. Several were brought that night to bow before God for the first time. The next day, (Sabbath) was still and solemn, as the last day of time. A few days before this, I had appointed an inquiry meeting; and three only attended. The next week there were six, the next 22, and the next 30.—At this time, I found it necessary to inform those who were entertaining hope, that if they should attend, it would not be possible for me to say anything to them, since my health was very poor, and my condition for conversation rendered doubly painful from the effects of medicine.—Here I should be glad to give you some idea of our Saturday evening meeting; but it would be a mere shadow were I to give it. There is little doubt, however, that it will be remembered by all who were present, so long as a recollection of any thing remains to them in time or eternity. O, sir, it would have done your heart good, for it would have converted you into a child, in some respects, to have been with me a twelve or fifteen days past. During 8 or 10 days, there was scarce an hour in which there was not one or more in my room, making inquiry what they could do for eternal life. And I sometimes thought, that if tears could atone for their sins, there would be but little need of any further step to be taken. "I am a poor, lost sinner," was the uniform answer.

And they appeared to feel what they said. O, it would do your soul good, and furnish, (if a supplement were necessary) an additional evidence, that revivals of religion are the hope of the church, to see now, every Sabbath morning, as soon as it is light, group after group of young converts, male

and female by themselves, gathering together, to spend an hour or two in prayer. Time was, when it was a difficult thing to find time or inclination for prayer; but that time, with us, we hope is forever past. There is scarce an assembly with us at present, which is not either intended for a circle of praying souls, or turned into a prayer meeting before it breaks up.

The present state of things is something different from what it was at first. There is not so much apparent, though, I should think, as much real feeling, now as at any previous time. The number of those who indulge a hope, and whose walk compels us to hope for them, I am not able to tell. It probably is about 30. The number of those who are serious, or in other words, seeking, I cannot say. Probably, there are not so many of this class as at some period past.—The number of those who have either obtained hope, or come out with a previous one, includes every age, from 60 down to seven or eight. The revival as yet has reached over only a small portion of the town. The Lord extend it, till it shall reach your region and village.

If I had time, I should be glad to give you a history of a single Saturday evening meeting.—And perhaps I may have. Let me invite all your readers to have a little prayer meeting, both Saturday night, and Sabbath morning. And when they ask to have a revival of religion commence immediately with them and their neighbours—let them be willing to have that prayer answered. That appears to be all that is necessary. God will do the rest.

TIMOTHY W. HOPKINS.

Wallingford, 14th April, 1829.

RELIGIOUS INTELLIGENCE.

THE IMPRISONED CONVERTS.

The Rev. H. D. LEEVES writes under date of January 27, 1829, as follows:

"Mr. Barker writes to me thus from Smyrna, under date of December 17th:—John Baptist, the Jew who is become Christian, has just arrived here. My occupations in preparing for the post, which leaves Smyrna in two or three hours, have prevented me from yet seeing him; but Mr. Hartley, who just now called on me, tells me he is pleased with him more than ever. He is uncommonly zealous, and has converted four or five Jews, and several Armenians. The other Christian Jew is at Constantinople, and is very steadfast in the faith. His fervor is great in conversing with the Jews on Christianity, and the Armenian patriarch had a great deal of trouble to keep him from preaching to the Jews, which he was afraid might compromise him, and bring trouble on his (John Baptist's) head again. This is very promising."

"You may conceive the satisfaction I feel at perceiving, that the strong hopes I always entertained concerning this man, that God would at length make him a blessing to his countrymen, are so likely to be realized. I rejoice also that Mr. Hartley, at whose hands he received baptism, is now in Smyrna, to strengthen him by his instructions and advice, and to co-operate with him in his zealous purposes.

"What Mr. Barker mentions of him having converted several Armenians, proves that he is faithful to the simple truths of the Gospel, which he had been taught, and which he had learnt from the New Testament.

"I learn that David, or Peter, the one who renounced his faith, was delivered from the Bagno long after the other two, through the interest of the Jews, and that he is now living among them at Constantinople."

[*Jewish Expositor.*]

EXCURSION FROM MALACCA.

We find in the Malacca Observer of June last, an account by one of the missionaries stationed there, of an excursion into the interior. The character of the Malays dwelling in the interior is represented as far better than that of those who have had free intercourse with Europeans. The writer and his companions almost invariably met with a simple, unsuspecting, and open-hearted spirit, that surprised them. The excursion was to the mines of Sungai Hujong, at which about 600 Chinese are employed.

"We gave away all our Tracts and Scriptures amongst the miners; the demand was ample, and we left rather short of an adequate supply, their number being greater than we anticipated. The Scripture sheet Tracts were very acceptable, and we had the pleasure of seeing three or four of each sort pasted up in the large and respectable houses of the different Kung Se's. The Chinese are fond of ornamenting their dwellings with maxims, moral aphorisms, and sentences of an idolatrous nature written in large characters (sometimes in gold) on pieces of white or red paper. The door posts and lintel, on the outside, and the most conspicuous parts of the wall within, particularly near the family shrine, are often literally covered with them. They almost feel as if seal for the faith, would compensate for the want of the love of God and evangelical obedience. They forget that which is —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— —————— 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are professors of religion, or various inquirers, or applicants for books, or such as desire to communicate or acquire information concerning the true interests of seamen. So far as we know this is a novel plan; but it appears to us remarkably judicious and practicable. It secures the preacher some association with his hearers, which could not have so well at their boarding houses, or vessels, or any other place; it secures it in a very unexceptionable manner, and so to render it more entirely voluntary on the part of the seamen. It bears also, as far as the test of experience, several hundreds having called already, and some of them more than once. Mr. G. registers the name of every seaman who comes in, and other particulars, which will doubtless be very useful to them, and also assist him in his benevolent and arduous labors. We cannot but rejoice at the prospect of great good as likely to result from the adoption of this measure; and would suggest to the beneficent, that it is highly important the room should always be well supplied with Bibles and a variety of well selected Tracts.

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

At a meeting of gentlemen, held at the Huntington Committee Room, April 17th, measures were taken to form a Society with the above designation. Rev. Dr. Lowell was chairman of the meeting, and Dr. Stephen, Secretary. The address to the public is signed by 30 respectable gentlemen, a committee for that purpose. They have sent out a constitution, "for the signature of all those who are interested in the wider diffusion of useful knowledge," with the following preamble.

"A number of gentlemen who feel interested in the promotion and diffusion of useful knowledge, have held several meetings to consider the expediency of forming an Association for the purpose of advancing these objects; and the undersigned have been appointed a Committee to form such an Association, and to recommend it to the patronage of the friends of popular education."

YOUTH'S COMPANION.
NEW TESTIMONIES.

It is some time since we have published any of the favorable notices of the *Companion*, which we are frequently receiving. As it is now the end of the volume, we insert the following which have lately come to hand.

A Gentleman who sent for 16 copies of the next volume, nearly all of which were obtained by his "little boy," writes us, that "one dear child" among our readers of the last year, "has been called to her eternal rest." He adds: "I send a paper, placed in the hands of children at an early age, will, I believe, do more towards the formation of a moral and religious character, than any other single means now employed in early education; and I would not on any account have my children deprived of the benefit of it. My little boy was much concerned last week, because no paper came, except for himself and C. G." [The time of the others had expired, and the order had not been renewed.]

The following is from an educated and pious gentleman of one of the Indian tribes.

I am subscriber for your interesting little paper, "Your's Companion," which comes to me in my name. I intended it particularly for my young sisters—and as they take a lively interest in reading its contents, I wish it comes after to be sent directly to them. I think if it comes in their name, they will feel a greater interest in it."

"Our father's children are five sons and three daughters. He & our mother were both brought up in ignorance, and are now to this day unacquainted with the English language. They however took an early interest in the improvement and education of their children; and the missionary schools having commenced operation, they availed themselves of the advantages resulting from these benevolent establishments. We were therefore sent to school, and taught in the English language, by the blessing of God, we have all, with the exception of the two youngest, made a decent progress in learning—so that we are now readers of periodical papers. When I returned from the north in the year 1823, my sisters who now take the "Companion" did not know a word of English. Our good mother is a pious woman, and is a member of the Moravian church. Two of her children are members of the churches under the care of the American Board of Foreign Missions. This is one of the happy effects of Missionary efforts. If I find time, I could tell you many other things to show, that attempts to civilize the Indians are not useless."

33.—*The Third Volume of the "YOUTH'S COMPANION," will commence on the last week in May.* The price being but one dollar a year, in advance, it is necessary, that all Letters on the subject should come free of postage.

For the Boston Recorder.

UNITARIAN PREACHERS.

Mrs. Editors.—I was the author of the communication under this head, in your paper of March 26th, concerning sermons heard in New York and Boston which appeared to the hearer either the same or extremely similar. I perceive by your paper of April 21 that the preacher referred to in Boston claims the sermon which he delivered as his own original production, written immediately before its delivery, though the text and some of the expressions were as alleged by me. I learn also by the letter from the Rev. W. Ware of New York, in your last number, his assurance, that a "Sermon from Prov. 19, 2 was never preached" in his church or in that of the Rev. Mr. Lunt. That some of my assertions are called in question, and I hope to meet them in due time.

I was not myself the person who heard the sermon, but am responsible for my assertions. I had heard statements to that effect from a friend of the most perfect veracity and elevated standing in Society who did hear them. Supposing the publication might be useful, I prepared the communication which I forwarded to you, and which contained the substance of the statement which he had made to me. *He contended for the propriety of city ministers preaching the sermons of others;* he being myself unacquainted with such a practice, I thought it worthy of being held up to censure. Since I saw Mr. Ware's letter I have obtained my friend's explanation as early as practicable, and make from it the quotation which follows.

I have stated that he attended meeting in the church in Chamber Street, and learned from a gentleman who accompanied him that the preacher was Mr. W., he proceeds: "His text I do not recollect. His subject was knowledge and the advantages of education, and I thought it a good sermon." Being soon after in Boston, he was invited to attend Mr. —'s meeting. He says, "Soon after the sermon was commenced, I was struck with the thought that I had heard the same before. I pondered long in my mind and watched the expressions of the preacher more closely; and before I closed, it occurred to me that I heard the same sermon by Mr. Ware in New York. The coincidence was so strong that I could hardly believe it, and it appeared altogether improbable they could have been given by two different men. The particular expressions or ideas that now occur to me as exactly coinciding are these." He then mentions several coincidences, which I did not include before, and which are not necessary to my vindication now.—He proceeds: "I really thought it at the time to be the same sermon I heard from Mr. Ware. It is possible I am mistaken. I cannot be positive. The nature of the subject will not admit of it. It is difficult thus to identify a sermon. I repeat it; I may be altogether mistaken; but it will require strong evidence to remove the impression from my mind."

It appears from Mr. Ware's letter that my statement concerning the text was erroneous, which is accounted for from the fact that my friend had no thought of a coincidence till the sermon had commenced, and did not recall the New York sermon for some minutes after. That there was a remarkable similarity in the two sermons, I think the public can have no doubt.

ALPHA.

QUESTIONS.

Mrs. Editors.—Why is it, the phrase, "A nation shall be born in a day?" is so generally quoted as scripture? Will you lend your efforts to reform this abuse, you will much oblige

ISAIAH 66: 8.

What proof have we that the persons spoken of in Act 6 as set apart to attend to the care of neglected widows were Deacons?

CARDS.

The American Tract Society, Boston, hereby acknowledges the receipt of **Thirty Dollars** contributed by the Monthly Concert in Enfield, Mass.—**Twenty Dollars** of which is to constitute the Rev. SUMNER G. CLAFFE a life Member of the Society.

JAMES S. KIMBALL, Secy.

A. T. S. Boston.

Considering the urgent calls on the American Tract Society to supply the destitute population of the West and of our country, Young Ladies of Boston propose to aid its funds by making a Life Member's contribution of **Twenty Dollars** provided **Ninety others** will make a similar donation within six months.

BOSTON, April 20, 1829.

Conn. Obs.

A Penitent Female's Refuge is proposed in the city of New York, where one has never yet been provided. Females of this class are sometimes confined in the Penitentiary, where a Sabbath school is exerting a happy influence. Some have with tears lamented their unhappy and friendless condition, and entreated their teachers to procure places for them as servants, that they might not be compelled to return to their former wicked courses.

At Trenton, N. J. the U. S. mail has been stopped on the Sabbath, to test the constitutionality of the law which authorizes the transportation of the mail on that day.

The Pandect, which has been published nine months at Cincinnati, and conducted by one or two settled ministers in that city, is now to have an editor devoted to the work.

Psalmody of the Presbyterian Church.

The Committee for the revision of psalms and hymns, we understand, are to report to the General Assembly, during the ensuing session. A small edition of the proposed publication is to be issued through the press, to facilitate the labor of examination. This is a subject of great importance; and we shall look for the forth-coming work with no little solicitude.

H. R. C.

New England.—Conditional as the above do not, generally, I apprehend, promote the cause of Christian benevolence. Too often the probability of the fulfillment of the condition is so small that it fails to excite any interest, and sometimes too a wrong impression of the actual receipts of a Benevolent Society is made upon the public, from observing these repeated offers, and presuming they are complied with, whereas very few have ever been met upon the proposed conditions. But it is believed there is sufficient benevolence with Ladies of this vicinity to enable the Society to say that one conditional subscription has been filled, as under the plan done in other places; it may be done in Boston, and it will be done if the individuals will allow the wants of the Institute to come up before them, and they feel their responsibility, "to do good and to communicate" as the Providence of God shall give them opportunity. And will not this offer suggest to the Young Ladies of our neighboring parishes the propriety of their enabling their parents' wives to send in their names as subscribers, by contributing the sum necessary and presenting them for that purpose.

The Subscriber hereby offers his grateful acknowledgement to the following persons for their respect shown to him by their donations to constitute him an honorary member of the preceding Societies.

To the Students of Monroe Academy, who raised among themselves in April last **Ten Dollars** to make him a member of the Sabbath School Union.

To the Ladies of Monroe, who last appointed **Fifty Dollars** raised by them to constitute him an honorary member of the American Board of Com. for F. Missions.

To the Students of Monroe Academy, who have raised among themselves during the present month **Forty Dollars**, to constitute him an honorary member of the American Education Society.

Such expressions of respect coming from friends, and pupils in particular, unsolicited, are peculiarly gratifying, and cannot fail to strengthen the bond of Union between them and their instructor while it is hoped they may have the effect to render him more faithful in the duties of his station.

Monson Academy, April 14. SIMEON COLTON.

The Subscriber takes this method to acknowledge his obligation to those Gentlemen of his Society who generously contributed **Fifty Dollars** to constitute him an honorary member of the American Board of Commissioners for Foreign Missions.

S. L. POMEROY.

BOSTON, April 14, 1829.

The subscriber tenders his grateful acknowledgements to those Ladies of his Church, who have contributed **Twenty-five Dollars** to constitute him a Life member of the "Boston Seamen's Friend Society."

WILLIAM FAY.

Charlestown, April 25, 1829.

RELIGIOUS SUMMARY.

A letter from an American gentleman in Malta (Mediterranean) dated Jan. 1, 1829, says, "Messrs. Bird, Goodell, Niclason, and Smith (American and English missionaries) are here, together with their families. Messrs. Bird and Niclason contemplated a voyage to Tunis and Tripoli, and even engaged a passage; but as yet, circumstances have prevented their departure."

[N. Y. Journ. Com.]

From the report of the Madagascar Missionary School Society, (formed under the patronage of king Radama) for 1828, it appears that the number of schools under its care is 38, containing 2,309 scholars, who are instructed by ninety teachers and assistants. More than a thousand young people have left these schools, furnished with such an education as they could afford, and more than one hundred of them have become teachers. Since this report was made, (March, 1828.) 16 new schools have been opened in districts not previously occupied, two others have been applied for, and upwards of twenty others have branched out from those specified in the report.

The Committee of the London Society for Promoting Christian Knowledge, have resolved on a thorough revision of the publications of the Society, making such alterations in the list and additions to it, as the times seem to demand. Some time since an active member of the Society withdrew his support, because the Committee refused to strike out, some to him highly objectionable passages in works which they had circulated.

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